zinreconciled, and we have only stated it over
•again in other terms. It looks as if, by attempting
to arrive at an explanation by means of intellectual
reasoning, we have only befogged ourselves by the
delusion of our own uncompromising logic: we have
imposed on the Absolute the imposition which our
too presumptuous reasoning has practised on our
•own intelligence; we have transformed our mental
difficulty in understanding the world-manifestation
into an original impossibility for the Absolute to
manifest itself in world at all. But the Absolute,
obviously, finds no difficulty in world-manifestation
and no difficulty either in a simultaneous
transcendence of world-manifestation; the difficulty
exists only for our mental limitations which
prevent us from grasping the supramental
rationality of the co-existence of the infinite and
the finite or seizing the nodus of the unconditioned
with the conditioned. For our intellectual
rationality these are opposites; for the absolute
reason they are inter-related and not essentially
conflicting expressions of one and the same reality.
The consciousness of infinite Existence is other
than our mind-consciousness and sense-

consciousness,
'greater and more capacious, for it
includes them
^as minor terms of its workings, and
the logic of
infinite Existence is other than our
intellectual
logic. It reconciles in its great primal
facts of
leing what to our mental view,
concerned as it is
with words and ideas derived from
secondary facts,
are irreconcilable contraries.